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resbyterian Banner, Vol. V, No. 34. resbyterian Advocate, Vol. XIX, No. 19.	ONE THINC	H IS NEEDFUL:" "ONE TH	IING HAVE I DESIR	ED OF THE	LORD:" "THIS ONE	THING I DO."	WHOLE NO. 232
AVID MCKINNEY, Editor and Propr	Hotay	DIDI ICATION OFFICE CATETIN					
		PUBLICATION OFFICE, GAZETT	C DUILDING, FIFIA AIREE	I, ABUVE SMITH	FIELD, PITISBURGH, PA.	Philadelphia	27 South. Tenth Street, below Chestnut
RMSIN ADVANCE.	a ta sa	FOR THE WEEK	ENDING SATU	JRDAY. N	IARCH 7. 1857.	By Mail, or at the Off	ce; \$1:50 per Year, SEE PROSPECTUS.
			and a state of the		gi e tubi di generali si di 2000 dane petro 2000. Tibi generali si termini si di 2000 dane petro 2000.	Denvereu III ene City,	
6 Bui sin ul Master	isideration alone of the laws which are now		tem !Strange that he has con	nfounded a ; guise, 1	because nothing hinders it from an	know. This you feel. You know your sin- s	Work, commenced in the midst of the years
Original Poetry.	seen to govern it. And what is the logical conclusion? Simply an Atheistic one, viz.,	argumentative consequences of which Dr. Buchanan surely could not have considered?	development theory, with the de		vowal of its cold creed, save the	fulness; you know your guilt; and you know it would be all just and right if you	and regular services of the Church, and
	that the entire creation is self-constituted, and				it in its way !" See "Hickock's	were left to perish ; just and right if you	was carried on, quietly and without com- motion, as the wants of awakened and in-
Praise for Redemption. The Lord of life and light,	ever has been so, as far back as imagination	reality, in truth, of such a theory, that "the	"strict logie" which could prove	the being, Six Day	ys of Creation," p. 215.	were now cut down, and shut up in hell for ever. How appropriate in your lips the	quiring souls seemed to require. May the great day declare its results more glorious
Stooped from his glory bright;	can conceive. But, to avoid this conclusion,	evidence of Theism" would not be destroyed, nay, not even diminished? It cannot	and even the attributes of the tru		have trespassed too long upon the	words of the Psalmist, in the 51st Psalm-	than we now can know !- Yours, &c. *
Angels beheld the sight With wonder gaze :	and entrap the unwary, the suthor assumes a decidedly Theistic tone, just at this point.		What kind of a God would the re		e of our readers, and occupied too f the columns of the paper. But we	"Should sudden vengoance seize my breath, "I'I'must pronounce thee just in death ;	For the Presbyterian Banner and Advocate.
Leaving his throne on high,	We must not, says he, think of the system	For, what is "Theism ?" It is not that	be! Peradventure, the at prese	ent, unde- still thi	ink our remarks are worthy of at-	And if my soul were sent to hell. Thy righteous law approves it well."	DR. M'KINNEY :- Allow me. through
He laid his glory by For sinful worms to die—	"as a system independent or exclusive of			in the os tention.	We would not detract much in	Before we can accept of Christ as our	your columns, to express to L. N. D. my thanks for his valuable paper on "the case
O, sing his praise !	Deity," neither confound "law" and "God" together; but, by law, understand "a cer-	nothing more that an active power in na- ture, which may be identified, at one time,			g else from the praise due to so ex- a work as that on "Modern Athe-	Saviour, we must feel that our condemna- tion is just; and to lead you to this view of	of the Ethiopian Ennuch " Us has in me
Behold, while hellish foes	tain mode of God's working."-Vest., p. 191.	with Motion, at another, with Vital Force,			We feel, however, that Dr. B. has	vourself, is the design of what is above	humble judgment, thrown new and im- portant light on the true construction of
His glorious work oppose,	This sounds well, but would sound better if	and at all times, with everything or anything	clusions, and where, then would	网络黑卡 通道 医无关节 计算机中心地语言 化化		written. From, what I have, said, you may learn, what sin is, and be able, also, to	Acts viii: 38, 39; a passage which our
He all their malice knows; Confounds their rage.	consistent. God has never acted in any	그 같아요. 그는 것이 같이 있다. 그 나라는 곳에 나라 나라 한 것이 가지 않는 것이 못 있는 것이 많이 많이 했다.			he ought to have been the strongest.	arrive at clear views of its enormity; and you may, also, obtain a correct view of your	Baptist brethren regard as their "murus aheneus,"—an impregnable fortress in de-
Breaks every vain design;	other way, at any time, than the way in which he now acts. "There is no evi-	imagination. It is not that cold and iron- bound naturalism, which acknowledges no			conclude by saying, that the author, uust thank Providence for having	own sinfulness, and of your ill-desert on	fence of immersion in the ordinance of bap- tism. An additional suggestion is respect-
While truth and mercy shine, With radiance all Divine.	dence," says the author, "that the Divine	government but that of absolute and self-	nothing of the kind any deresto	be found Dermitt		account of sin And here remember that	fully submitted. The very minute and cir-
From age to age.	will acted otherwise than in the usual order,	regulating law, and beholds the universe, in	But that it is Athaine welles		Component Staty of a company of the second	God is holy and just; he regards sin as sin, maxially punish it as sin contrast singly hateful in his sight, and deserves punish-	cumstantial account, which the inspired
The mighty work is done,	in the organic creation !"-Vest., p. 202.	all its movements, and throughout all its de-	nothing but Atheism, there is	the most interview	is, tendency of his admission. In	hateful in his sight, and deserves punish- ment. In my next, I shall speak further of the	
The regal sceptre won; The great incarnate Son	ated all things by "separate and distinct	partments, as only keeping step to the Grand March of Eternal Fate. But it is	the theory of the Vestices is h		arts of the work, the theory of the is is ranked expressly with that of	desert of sin, and of the way of deliverance	supposition that no other mode than that of "dipping," prevailed, or was known at that
Ascended high,	fiats ;" but we see that "he usually does not	the demonstrated belief of the existence,	pearance of the theories of La	Place, De Enjeur	is and Comte land, called a "godless	from it. Jesus Christ is the great deliverer; he is our "sin-bearer;" look to him for de	time. Why should the historian state so
<ul> <li>Still pleads for us above;</li> <li>With interceding love;</li> </ul>	do so."-Vest., p. 204. It is absurd to	government, and Divine character of a liv-		account for theory	of Natural Law." L' AVENIR.	liverance and salvation; believe in him and	particularly that "they both went down into the water, both Philip and the Eunuch,"
Till we from hence remove,	think of so great a Being as God, employing two modes of exerting his will or power.				the Presbyterian Banner and Advocate.	be saved; look to him and live. He is called Jesus, because he saves his people	on the supposition that immersion was neces-
No more to die.	In this manner, the author continually	his works, from all his laws, and the great,			Religion;	from their sins -Matt. i: 21. Read Ro-	sary? Could he have thought that any one would imagine that it could be done other-
Lift up the heart and voice,	speaks of God, as though the theory recog-	independent, First Cause of all.	erratic than the theory of Comt	e. Dr. B. OR, LETI	TERS TO A FRIEND ON THE DOCTRINES AND	mans, chapters i. to v.; Gal iii ; and Ps. h., parts 1-3, in our Psalms and Hymns ;	wise? How apparently superfluous is this
Angels and saints rejoice, And make a joyful noise	nized him in a Christian sense, while yet the theory itself can do, or tries to do, with-	And what is the "evidence" of Theism?	himself, admits this on pages 50, the theory of La Place visionly a		restrate and rates of an available rate loss and	and also a tract, "The Sin-Bearer," pub-	statement if no other mode but "dipping" were used at that time; and if the writer
Of sounding praise	out him; and thus many have been led, by	It is the accumulated and interwoven testi- mony which is drawn from all the depart-		ns slightly Sin is t	hestransgression of the law1. John	lished by the Presbyterian Board of Pabli- cation. Yours, TRULY.	knew that every reader would at once nn.
<ul><li>To Him who rules on high,</li><li>In light and majesty;</li></ul>	the studied snare of the author, and his re-	ments of nature, including the convictions	modified-a philosophy illustrate	ed by the	led in surgering the string of a surgering of	For the Presbyterian Bauner and Advocate	derstand that the Eunuch was immersed? Howstrange would it appear, were a Baptist
To all eternity	peated disclaimers against Atheism, to re-	and voice of humanity; that which is Grawn		u riulculea	DEAR FRIEND : In my last, I tried you what sin is ; but I did not say	A Work of Grace in Lake Presbytery.	missionary in the East, writing home to his
His honors raise. Abruary, 1857. Y. E.	gard the theory itself as not incompatible with pure Theism. To dispel this illusion,	from the necessities of reason, the demands	most effectively by the polished wit And there is not a single princ	t of Cicero. all I wi	shed to on the subject, so I will be-	REV. AND DEAR BROTHER:-Yourreaders	brethren and narrating a case of baptism that had occurred in similar circumstances,
	it is sufficient to quote the words of the	of the moral conscience, the marks of de- sign found in the works of God, the very			ere I left off. I said that any failure ing up to the requirements of the	no doubt are rejoiced to hear of the work of the Lord being revived. We held our Com-	to tell his brethren and the world that he and the converted Pagan both went down into
For the Presbyterian Banner and Advocate.	author, in which, unhappily for himself, he	existence of the universe, and the common	may not be found in the third h	book, "De law; an	ny failure. at any time, in any respect.	munion season on the third Sabbath of Jan- uary, and have continued the services daily	the water, both he and the Pagan? And
Rev. Dr. Buchanan, and the Vestiges.	has let out, rather too plainly for his dis-	consent of mankind.	Rerum Natura." Still earlier y	yet, in the actual t	ransgressions, or voluntary transgres-	until this time. The Lord our God has	what would the brethren think of such a redundant statement? "Does our brother
The lovers of truth and Christianity have iled already, with delight, the appearance		And can it be possible that a theory which contradicts all these should not be es-	Ionian school of Greek Speculatic cover the parentage of that I		f the law, when known, but want of aity or likeness to the law, is sin;	graciously visited us with a most precious work of grace. We have had other revival	fear that we might be at a loss to under-
that part of the original work of Dr.	the art and adroitness of the theory itself.	sentially Atheistic? Can it be possible		ral science. the wa	int of a right state of heart is sin;	seasons; but in no one have the people of	stand how he proceeded in such a case ?" Now preciselysin the same way, it seems to
tchanan, lately issued from the American	Ponder well these words : "The inorganic	that a theory which only is held back from	There we are told-thanks to th	ie labors of the pri	vation or absence of holiness within n. The law requires the heart to be	God seemed more blest than in this one. Some of our prayer, meetings have been	us, such a statement must have appeared to
ess, under the title of Modern Atheism.				emann and right;	it requires a right state of heart or	among the most solemn I have ever been	the Christian world in the Apostles' days, if they all knew that baptism meant im-
he prestige of the author's name, his ac-	ふました ひと しい かがない ほうかん しかい かん ひかい ひとう ひとう しょう しんしょう	gical impediment which reason puts in its way—a theory which virtually destroys			tion; and where this is wanting, there Just as every deviation from a	in., But the blessing was not confined to the church. Some forty precious souls	mersion, and never meant anything else;
outs that he is the successor of Chalmers in	may even these be, after all, twain; but only			mass : that straight	t line is crocked, so every departure	cherish hope in Christ. The Lord has done	and if they were all familiar with that mode
e Chair of Theology, and one of the most		brute organically one -a theory which	fermentous bubbles enclosed in	filmy blad- from th	ie perfect law of God is sin, whether I to come up to it on the one side, or	great things for us whereof we are glad, and to him be all the praise.	On the other hand, this circumstantial
alous leaders of the Free Church, will se-		scouts at the idea of final causes, and asserts marks of design to be only necessary, condi-		ures by the on over	it on the other. If it is holy, and	Man's fallen, and utterly ruined and guilty	statement is perfectly natural, and apparent- ly called for, on the supposition that baptism,
an abun-	appendic ji ville the	a marks of design to be only necessary condi-	aceronia or honsets mean 20 mar pruces u	not animals.   require	s holiness, and this be wanting, then	condition, and the sovereign grace of God,	by anninkling on officiant may the morel

called for, on the supposition that bap by sprinkling or affusion, was the usual method at that time. Here was a case that occurred in such circumstances, as very naturally to, raise the inquiry how Philip

manifesting itself as Gravitation and Devele must praise the author for the labor beowed upon it. and award him deserved opment, in the mundane system !- a mere. low, sheer, bald, fatalistic, materialistic. anks. But just because of the considerations of pantheistic, borrowed, exploded, heathenish

racter commands their respect. Detracting nothing, whatever, from either

ustomed to think for themselves, derive to become real, must appear under the form ir estimate of the various forms of Athe- of a sphere "-the beauties and blasphemies from the statements of others, whose of a theoretic monstrosity which postulates zero as its basis, and from this, seeks to account for everything! Our space forbids us to quote more from ability of the author, or usefulness of work, we still have this to object, viz., the Vestiges ; but every one can find for

himself, at pages 100, 109, 223, the printhe has made what we regard a most unciples of the theory distinctly laid down. tunate admission, in reference to one of most cunning, plausible, and dangerous As to the Universal Fire-Mist, and shelling. ns of materialistic Atheism, in modern off of spheres by the laws of matter, we We refer, now, to Dr. B.'s treatment need say nothing at all. What we wish to remark here, is, that the theory, as advanced he Development Theory, or Hypothesis Creation by Law, as found in the work in the Vestiges, teaches-

tled the "Vestiges of Creation." The (1.) Creation by development, as opposed ission is this, that the theory of the to creation by separate omnipotent flats, or tiges is not necessarily atheistic, but by miracle, and hence the denial of mirabe consistent with a pure Theism, and cles altogether."

should time and science show its proba-(2.) The exclusion of a Personal God or actuality, even still it would not from the work of creation. arily destroy the peculiar evidence of

al Theology, nor scarcely, if at all, together, notwithstanding the author's disclaimers.

ifferently, we think ! conscious, the while, that Dr. B. might quote, as he not done, quite a number of theological scientific names of eminence, in support s view-or. rather, show that he has but ed in the wake of others. But authoriare not arguments; opinions are not al-

facts; representations are not always ment. sitions; and scientific possibilities must

be allowed to impinge upon moral certies, logically established. "Truth tion.

diminish this evidence.

tion of goodness to truth is that of an ssion to a seal. Theism cannot leave lar progression upwards. ind it a mark or solitary line of Atheism.

ism cannot leave behind it one single re of Theism.

us turn to the "Vestiges of Greaitself. and see what are the design

Mr. Chambers, (who is the author of Vestiges,) "was not to establish a new ory respecting the origin of animated a scientific hypothesis, but in its bearings , but to show that the whole revelan of the works of God, presented to our ases and reason, is a system based, in what | hypothesis, and that the progress of science are compelled, for want of a better name, call law."-Vest., p. 191. The explana- he yet adds the following language, "Even in of this principle is just this. Contemating the phenomena of the universe, the probable, or certain explanation of the orithor sees, in all departments, various gin of the present planetary systems, it mations and arrangements taking place, ader the influence of natural laws. Re- Theology, nor establish on its ruins the rting to the past, he finds the same thing.

ow preside over all things, the entire crea- scarcely, if at all, to diminish the evidence

to base in law. Now, what is the theory? Ans. It is the propagation of planets and animals under

ninence here named, we fear that in sev. idea !- just not a whit better than the inrespects the work will rather retard, sane ravings of Oken, the physico philoson advance the interests of pure Theism, pher, who says, "God, in himself, is Grav-Micularly in the minds of those who, un- ity "--" God is a rotating globe "--"God,

(3.) The confounding of Law and God

(4.) The exclusion of a Personal God from the providential control of the universe. All things proceed by themselves. (5:) The denial of final causes, or what are signified by marks of design, and hold-

ing that these marks are only the necessary conditions of existence, caused by develop-

(6.) The artful assumption of the eternity of nebulous matter, and the laws of mo-1 (B. 1- ).

ts goodness," says Lord Bacon. The (7.) The derivation of the human race from the inferior orders of animals, by regu-

(8.) The derivation of the inferior animals, and all vegitable substances, from granulated cells, or ova. and gate of the based

(9.) The studied employment of Theistic terms, as a lure, to entrap the reader, blind haracter of the theory. The design, the mind, and conceal Atheistic doctrine. And, now, to return to Dr. Buchanan. What is his estimate of this theory, not as upon Natural Theology? He shall speak for himself. Admitting that it is a mere rather tends to invalidate than confirm it. were it admitted, either as a possible, or would not necessarily destroy the evidence of cause of Atheism."-Mod. Ath., p. 53. And infers that, inasmuch as these laws have further, "Even were it admitted as a posthe attributes of necessity and perpetuity sible, or, still more, as a plausible explanabout them, they were always in operation; tion of the origin of planets and astral sysad that by means of these very laws, which tems, it would not serve to destroy, and

ion of the world was actually effected. of Theism;" p. 60. And again, "Even were his is what he means by the system having the theory admitted, it would not destroy the evidence of Theism, any more than the

Hypothesis of Creation by Natural Law !-- the existing system, which, so far from exclutheory which seeks to account for the ding or impairing, serves, rather to enhace and arious phenomena of the universe; in its illustrate the proof of creative wisdom and

ok will be well read, and do good execu-it is, at last! This is the God of the n, we have not the shadow of a doubt. Vestiges — nothing but Law in the abstract, originally a fish! Here, then, is sin; the want of a right origin of the theory of the Vestiges. It is Cause, above, beyond, and distinct from all just the ancient mechanical hypothesis of matter and motion-a theory which thus is materialism, revived and dressed up in modern style, having passed through the at war with the common voice and convictions of humanity-can it be possible that hands, first of the Greek, then of the Roman; then of the French and German schools of such a theory as this, contradicting every naturalists, and now is in possession of single argument for a pure Theism, and modern Atheists. It is the theory which, in putting a new face on the whole ground all ages and countries, has ever been recogwhere all the evidences are wont to be gathnized as essential Atheism. Comte glories ered, would not. IF TRUE, necessarily dein it. La Place, himself, confessed its stroy "the evidence of Theism, nor establish, on its ruins, the cause of Atheism ??' Atheism. When the gifted Newton had passed from one of his most difficult calcula-Would it still leave the evidence undimintions, in which he discussed the trajectory ished ? Would it enhance it ? Let the uncircumcised Jew believe it : we will not ! of a comet upon the parobolic hypothesis. We cannot. How is it possible that Theism to the construction of the Grand Scholium may be compatable with the basis of this at the end of the Principia, and stated that the admirable arrangement of the solar theory ? What strange enchantment has system was "the work of an intelligent and come over the mind of Dr. Buchanan just most powerful Being," it was then La Place here ! Theism says that God created the world by the miracle of an Omnipotent fiat. accused him of having deviated from the The Vestiges say he did no such thing! true method of philosophy, and replied: Theism says that God is a personal Being, dis- "We do not need the hypothesis of a Deity !" -no, not even to originate matter and its tinct from all his works, and all his laws. laws !--- the very theory of the Vestiges. The Vestiges say he is that Unity of Gravitation and Development which man's wit which Dr. B. says is not necessarily Atheiscannot help but acknowledge I Theism says tic 1-the very, theory, Comte holds, and God often interposes in a way different from which, caused, him to say, "The heavens his ordinary working. The Vestiges say he declare no other glory than that of Hipparusually and continuously works only in one chus, Repler and Newton !"" The God of way ! Theism says God exercises a providen- the Vestiges is precisely that God, which, in

and successful circulation. That the DEITY HIMSELF !" Vest., p. 175. Here tions of existence a theory which holds were rude and imperfects and that man was this defect is sin. The want of conformity

tial care over the universe. The Vestiges say the Scholium of Newton, is declared to be everything is trusted to the operation of law | Fate and Nature, a. God without govern-Theism says God has given us marks of de- ment, providential, care,, or final causessign, showing that he made certain things "Deus, sine dominis, providentia et causis for certain ends. The Vestiges say his finalibus, nihil aliud est guam fatum et marks of design show no such thing, and natura !"

are only conditions of existence ! Theism Why, then, should the Ionian school, says that the creation of the universe by its | why should Democritus, Epicurus, Lucreown laws is an absurdity. The Vestiges say | tius : why should La Place, Lamarck, Oken it is the only rational, hypothesis! Theism and Comte, be denounced as Atheists, or the says there was a time when neither matter propounders of Atheistic systems, and yet nor motion existed. The Vestiges say there | the theory of the Vestiges, which, is the never was such a time ! Theism says God quintessence of all the rest, be exempted made each kind of creature distinct from from the same deserved reproach ?... Because the rest. The Vestiges say, it is all a su- it recognizes a God, a God of its own perstition, for all creatures have been devel- making, is "it, therefore, not Atheistic; in oped from little eggs !... Theism says God every proper sense of the word? If not. made man in his own image, an upright and then Helvetius was no Atheist, for he spoke morally responsible soul. The Vestiges say of an " Active Power " in nature, Baron "Man has no tail: and the notion of D'Holbach was no Atheist, for he spoke of a much ridiculed philosopher of the last the "Soul of the World." La Place was century is not altogether, as it happens, no Atheist, for he spoke of " Law." Oken without foundation, for the bones of a cauwas no Atheist, for he spoke of " Gravity," dal extremity exist in an undeveloped state and Atkinson and Harriet Martineau are no Atheists, for they speak of an "Inherent in the os coccygis of the human subject !" See Vest., pp. 95, 297. So says Theism, Force.". The Vestiges speak exactly in and so answers the theory of the Vestiges; and these ways, and if this is not essential yet Dr. B. admits that the theory, even if Atheism, there is no Atheism, and all the parade about Theism is folly. But "a certain explanation" of the universe, might still be compatible with pure Theism, the heathen idolators had their Gods, and would not even diminish the evidence and the heathen philosophers their Forof it ! ces of Nature, and yet Paul distinctly

How slight and how unsatisfactory are calls them all "Atheoi"-without God ! the grounds on which this unfortunate ad- Dr. B. will admit that the theory of the mission is made ! Says the Dr. (p. 83) Vestiges amounts to practical Atheism, and "we have said that the theory of Develop- that is all. Alas alas pratical Atheism ment, as expounded in the Vestiges, is not needs no. theory to give it being !. It has necessarily Atheistic, partly because the au- ever existed in the depraved heart of man. polluted everything proceeding from it; thor professedly disclaims Atheism, and The Vestiges put forth, not a practical partly, also, because in strict logic, it might Atheism but a strictly theoretical and still be possible, even on the basis of that philosophical Atheism, as truly so, as ever theory, considered simply in itself, and was done by man. Any theory which apart from the speculations with which it has acknowledges no forth-going of the Divine been associated, to construct, from the ac- Word in time, for the origination of the tual phenomena of nature, a valid proof for world, is Atheism, indeed. And any the being and attributes of God !" Strange theory which only admits Divine origithat the Dr. has failed, just here, to dis nation; for the sake of gettinga start.

s sin: the want of original righteousness and of a holy nature, is sin; the want of conformity to the law, in the state of the heart and affections, in the disposition, bias, and habits of the soul is sin. This covers and includes the depravity of our natures: and confirms and establishes the doctrine of original sin. It shows our natures to be corrupt, because, by nature, our hearts are not conformed to God's law. Our natural lisposition is sinful. We-are fallen beings; we are sinful beings; and there is in us, by nature, no good thing-nothing which God can approve; we are totally depraved; all is orrupt, vile, offensive; the whole head is sick, and the whole heart faint: from the ole of the foot, even unto the head. there s no soundness—all is corrupt, wounds, and bruises, and putrifying sores-moral death and putrifaction .- Isa. i: 5, 6. Every imagination of the thoughts of the heart is evil, and only evil, and that continually. Gen. vi: 5; and viii: 21. Yea. the heart. is deceitful above all things, and desperately wicked.—Jer. xvii: 9.

Such, my dear friend, is your nature. How odious and hateful in the sight of God? Alas, though sensible of your sins, how little you think or realize of your vileness !! How little you know of yourself! How little you know of the plague of your own heart I of that heart which is within vou. deceitful above all things, and despertely wicked ! . The stains of sin are deep within you; and with what self-abhorrence should you bewail the depravity of your nature, and your want of conformity to God's holy law! For this is sin ; and it is an infinite evil! Confess it, and bewail it before God !

But, my friend, you are chargeable with nore than want, of conformity to the law of God: there is, also, actual transgression of t registered against you. You are a sinner : and sin is the transgression of the law.-John iii: 4. Transgression is going over doing what it forbids, or not doing what t requires. And how often have you trans-ressed! You have transgressed in the state your heart, in your disposition, in your moral feelings, in the emotions of your soul; in the thoughts, desires, and intentions of your heart; in your preferences and voli-tions; in the words of your lips; in the acts of your life; in every faculty of your soul, and every member of your body! WYes, you have yielded your members as instruments of unrighteousness unto sing as servants to ucleanness, and to iniquity unto iniquity. -Rom. vi :: 13-19. Yes, your sins, my hild. are almost innumerable. Their number is like the sands of the sea ! Should God be strict to mark your iniquities, how could you stand before him? Yea, how can you stand.-Ps. cxxx : 1-6.

And, then, how great and aggravated are your sins ! You have sinned against light and knowledge, against God's law and your own conscience, against conviction and judgment, against Christ and the Holy Ghost, and in view of the cross, and of heaven, and of hell! O, who can tell the magnitude of your guilt ! Your sins, while they are like the sands in number, are like mountains in magnitude; they are as "infinite upon infinite, infinite upon infinite !.....A. orrupt tree cannot bring forth good fruit; wfilthy spring cannot send forth pure water; and as your nature is corrupt, and as your eart has ever been wrong, so you have done nothing but sin; for the corrupt fountain within you has vitiated, and corrupted, and and, to day, if unregenerate and without faith in Christ, you stand before God a guilty wretch, covered with pollution, ruined, and lost !. Oh, how vile you are ! how sinful ! now guilty 1. There is not an act of your life but deserves eternal banishment from God ! How just it would be for God to cast you off for ever ! Yes, should God cut you off now, and send you down swift to hell, you must forever feel and confess, that it is just 1 Just 1 Yes, just and right 1 No

eight or ten day 7e efficient help, in J. C. BROWN. the work Valparaiso, Ind., Feb. 20. 1857.

offered freely through Christ, have been very

fully insisted upon in all the preaching. Bro. Hughes, of Logansport, was with us

For the Presbyterian Banner and Advocate Revival in Tuscarora, Pa.

MR. EDITOR :--- In our rather seclided valley of Tuscarora, though "remote from public view," rarely honored with visits from distinguished personages, much less lords and princes, and hardly dreaming that our names, or those of our friends and neighbors, will ever be inserted in the book of istory, or emblazoned on the archives of the nation yet we have, as we believe, been more highly favored; for we trust we have ately received a gracious visit from the Spirit of the Lord Jesus Christ, the Prince f Peace, and that he has written the names of many among us on the imperishable pages of the "Lamb's Book of Life." Some of the principal occurrences were as ollows:

Early in December, our pastor preached wo thorough-going and impressive sermons on the subject of repentance. The nature of true repentance was very clearly defined. and its genuine features held up in striking contrast with those of its spurious semblance. Its vital necessity was urged by the strongest sanctions of reason and revelation. Above all, were sinners solemnly warned not to delude themselves and insult their Redeemer by despising religion until the ast gasp, and then, by a politic submission. think to foist themselves into heaven. No! he assured them there were no promises for such delaying sinners. These appeals were not without a plessing. Many awoke to the stern truth, that they were, indeed, sinners under condemnation, and the inquiry began to be heard, "What shall we do to be saved ?" Our pastor speaks of the de-lightful manner in which he spent several hours of Christmas, directing these inquirers to Christ. Then ensued the celebration of the Lord's Supper, with its preparatory and attendant, services. In these, our pastor was assisted by the Rev. Mr. Marr, and the veteran Dr. Chester. The latter, especially, dealt most faithfully with church-members. He seemed commissioned to "cry aloud, and spare not," to "show God's people their transgression, and the house of Jacob their sins." Professors of religion, startled from their repose, were led to re-examine their hopes, and some, renouncing them, commenced again their Pilgrimage Zionward. A blessed work was evidently in progress: Messrs. Marr and Chester were obliged to leave, but others came and took their places. Almost daily, for two weeks, the Rev. Mr. Williams presented, with heartfelt earnestness and fervor, such great and solemn Gospel truths as were blessed to many a hearer. An impressive and convincing discourse to the pupils of the Literary Institutions, and other sermons by Dr. Nevin-the forgible arguments, and earnest exhortations of the Rev. Mr., M'Clean, and the prayers offered up by God's people, were among the other human means employed. But though Paul may plant, and Apollos water, it is God alone who can give the increase. There were, at times, more than forty desiring the prayers of Christians, and seeking guidance in the "way of life," and a much larger number now believe that their sins have

been pardoned, and their hearts made temples of the living God. Among the number, are several of the teachers and pupils of the Academy and Seminarysia The blessing was not restricted to any age or condition. Parents beheld their children quitting the cup of earthly pleasure, that they might drink of the waters of everlasting life. Children saw their parents, who had set a life-long example of devotion to the mammon of this world, now, for the first time, offering up prayers and praises to the God of heaven. Veterans in the ranks of the impenitent, who had withstood all the in-finences of the previous revivals here, have

could have performed the sacred rite. This detailed description was just such as one of our missionaries might reasonably give ; and every one would at once understand the

propriety of it. L. N. D. states truly, that " both" (am photeri) occurs but once in the original; but Dr. Carson, we think, is right, in saving that "both" is used twice, for this is really the force of the original: "o te Philippos kai o Eunouchos"-"both Philip and the Eunuch. Our translators made no in thus rendering the clause. S. J.

Facts and Gleaninas

COULD we see things as God sees them, we should not have a solitary wish for a single alteration in our circumstances: we should say, " It is as well."

That high suffering which we dread. A higher joy discloses; Men saw the thorns on Jesus' brow,

But angels saw the roses. A PERSON whose life was unholy, urged his sister to go with him to hear his minister; to which she replied, "Brother, what re you the better after his preaching.

THE triumph of woman lies not in the adniration of her lover, but in the respect o her husband; and that can only be gained by a constant cultivation of those qualities which she knows he most values. MAN doubles all the evils of his fate by

condering over them; a scratch becomes wound, a slight an injury, a jest an insult, a small peril a great danger, and a slight sick-ness often ends in death by brooding apprehensións.

COLLEGE STATISTICS .- An Annual Circu lar containing a general view of the state of religion in our colleges, reports the number of students in college, 8,438; professors of religion among them, 2,932-of whom 1,-043 design to study for the ministry; 414 have been converted during the past year.

I WONDER, and have always wondered, that the Catholics, in prohibiting the Scriptures, do not except St. Peter's Epistles Was ever any Catholic forbidden to read the letters of a Pope ? I believe not. But if good Catholics may, and should read the Encyclical Letters" of the Popes, why not et them read the "General Epistles" of the first of Popes, Peter? Why is it any more riminal to read the letters of Pope Peter, than those of Pope Gregory? I cannot exlain this .- Dr. Nevins.

AT THE PRAYER MEETING .- How is it you are always at the prayer meeting, let it low hot or cold ? asked one young man of another.

Because I go upon the principle, that if it is right to have a prayer meeting, it is the duty of church members to attend If it is right for one to stay away for a small cause, it is right for all; and the meeting will be likely to fall through. If it is the duty of one to go, it is just as much the duty of another; and therefore I can seldom see any good reason to break through this general principle, and stay away.

KIND WORDS:

The sun may warm the grass to life, The dew the drooping flower, The eyes grow bright and watch the light Of Autumn's opening hour-But words that breathe of tenderness And smiles we know are true, Are warmer than the Summer time,

And brighter than the dew. It is not much the world can give.

. With all its subtle art, And gold and gems are not the things To satisfy the heart. But oh, if those who cluster round The alter and the hearth,

Have gentle, words and loving smiles, How beautiful is earth I

